

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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HARTFORD, SATURDAY MORNING, APRIL 4, 1835.

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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ADVERTISEMENTS inserted on the usual terms.

MISSIONARY INTELLIGENCE.

From the Am. Bapt. Magazine for April.

BURMAH.

THRILLING NEWS FROM AVA.

Our last advices from Ava were dated Feb. 16, 1834. The two letters which follow, bring intelligence down to April 14, 1834. They call for our most devout gratitude to God.

Mr. Kincaid to Dr. Bolles.

Ava, April 14, 1834.

Rev. and very dear Sir,—

In February, I sent off a letter and a few extracts from my Journal, up to the first of that month. On the 31st of March, I had the pleasure of receiving your kind letter dated Sept. 17, 1833. One year and eight days have now passed since we left Rangoon; and, in a review of the past, I feel that we have reason to rejoice in the good providence of God, in all our labours and all our journeys. I have sent you a continued series of journals and letters, from which you will learn every particular worthy of notice.

Arraignment before the High Court.

Some of the ministers of government have appeared very unfriendly, from the first, and the Mea-wa-de Woongee has shown himself particularly hostile. For ten times he has forbidden me preaching the gospel and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the Ill-wood-dau, but it was not till the 22d of March, that a message came, directing an immediate appearance before the high court of the Empire. The Mea-wa-de Woongee conducted the business alone. He requested brother Cutter and myself to sit down near him. We did. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my Lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols, and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop, it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here; you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place; go there.

Much conversation took place about our disciplines, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connection with any earthly power; that our only object was to teach the people the law of God. I observed,

"Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas, how mysterious are the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them forever? With feelings which brother feels for brother when about to be separated forever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labors until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Maj. Burney, the English resident at the court, having an opportunity, inquired of the Woongees, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

By permission of the government, we have rented a house, standing on the spot where br. Judson lived for one year. Thus, the storm is past; blessed be the name of God, our prospects are encouraging.

Account of Baptisms in Ava.

I will now mention the names and dates of disciples baptized in Ava. Oct. 13, Ma Nwa Oo, the wife of Ko Thla, an old Rangoon disciple. She is about 36 years old. Moung Kai, a native of Ava, about 40 years old, was baptized Oct. 20. He is every way a superior man; and amidst alarms, he was a bold and faithful disciple. Jan. 20, Moung Shwa-rawa was baptized. He is a native of Ava, 25 years old. He appears well. On the same day, a country-born nearly 30 years old, was baptized. April 6, Ko Gwa and his wife, Mah Dike, nearly 50. They are natives of Ava, are quite polished in manners, and appear to be devout Christians. April 13.—A government writer, Moung Shway Nee, was baptized. He is about 40 years old, and a man of first rate talents. The last three mentioned disciples have been inquirers the last six or seven months. We feel encouraged by this addition to our little stock of believers. Inquiry is spreading in every direction, and I often feel that no earthly power will be permitted to arrest its progress.

Prayer for Missionaries.

We know you feel for us, and by your prayers and courage, will help us on in this work. Bro. and sister Cutter have been ill much of the time since their arrival. We are pleased with them, and hope they may be continued a blessing to this infant mission. Mrs. Kincaid and Mrs. Cutter have a little school of three girls and five boys. These have made such proficiency, that others have been offered, and the school will probably increase before long. Would not some Christian friends forward a box or two for the use of schools in Ava? I have mentioned the subject before.—Bro. Cutter writes by this opportunity, and it is therefore less necessary that I should be lengthy. My time is much taken up for a few days in directing the workmen, who are fitting up our house. Yesterday, I had an interesting assembly of 27, who listened to the word of life.

I feel quite at home now in preaching in the Burman language. Excuse the hasty manner in which I have written. With much love to yourself and all our dear Christian friends, I subscribe myself,

Affectionately yours,

Rev. Dr. Bolles. E. KINCAID.

MR. CUTTER TO DR. BOLLES.

Ava, April 13, 1834.

Rev. and dear Sir,—

Soon after the date of my last letter to you I was attacked with fever and bowel complaint, and did not recover my usual strength for about six weeks; consequently, no printing has been done since then. Two small forms of the *Ship of Grace* are finished, and with my present quantity of type, it will require two or three more forms to finish the tract. I very much regret I could not have completed at least one tract ere this; but the circumstances which prevented, were quite beyond my control.

Severe trial of faith.

On the morning of the 22d ult. we were summoned to appear immediately at the Ill-wood-dau, (high court of the Empire,) which we promptly obeyed. On arriving, we found the ministers convened, busily conversing together, apparently not having any particular business before them; and in a few minutes they simultaneously rose, and began to disperse. Mr. Kincaid inquired for the Mea-wa-de Woon-gee, the officer who had sent the summons. We found he had not yet arrived, and were told to stop till he came, which was in a few minutes.

[For the particulars of this interview, see the preceding letter of Mr. Kincaid. On being absolutely forbidden to remain at Ava, Mr. Cutter remarks:]

We returned home with sorrowful and heavy hearts, endeavoring to conjecture what might be the cause of this unexpected event. No one could assign any probable reason why it was done, and we could not but feel that God had caused it, for the trial of our faith, and to teach us that all our confidence must be in Him, and all our help come from Him. But notwithstanding all around was darkness and gloom, we still cherished a faint hope, that God would interpose at this critical period, and rescue this infant mission. To Him we looked and prayed; and the event has proved that we did not look and pray in vain. We soon told Mr. Lane, (an English merchant, who had resided in Ava for about 7 years, and very intimate with the Burman Government,) what had occurred, and he told us the order was positive, and could not be evaded. We learned, that the subject had been discussed in the Ill-wood-dau the day before, and the above mentioned Woon-gee was appointed to deliver the message. We also informed Major Burney, the English Resident, who very kindly mentioned the subject to the ministers, on the 25th, telling them they had authorized him to say we might remain, and now they had violated their promise. He at the same time told them we were Americans, and he had no interest in our affairs, any farther than friendship was concerned. They were apparently somewhat ashamed, at having so soon violated their word to Major Burney, and he improved the moment, by inquiring if there was any objection to our remaining here, provided we removed to the river side. Several replied there was no objection, but one or two said, let them go down to Rangoon.

goon. However they agreed that we might remain outside of the gates of the city. You may be assured it was with feelings of gratitude to God, that we received this information; we could plainly see his hand in bringing it about.

Present Location.

We immediately rented the only house that could be procured on the river side, suitable for staying in, for 50 ticals per month, besides the expense of necessary repairs. It is much more than we should have been willing to have given for such a house, under any other circumstances. It is situated on the very spot about.

There is no room where I can put the press, but there is vacant ground enough to put up a small room for it, if it is thought best, after waiting a little longer. We moved into the said house on the 9th inst. Two officers, 2nd rank in rank in the empire, with a royal Secretary, called and spent half an hour, a day or two since, and made many inquiries about geography, &c., and appeared disposed to be sociable and friendly.

Baptism of Ko Gwa and his wife.

Amidst many discouraging circumstances, we have cause for encouragement and rejoicing. Last Lord's day, brother Kincaid baptized an elderly man

a Pagan, who lived 634 years after, "The God of nature suffers"—they quoted from Shakespeare, "The silent grave from whence no traveller returns,"—and many other like expressions. "Had ought"—"light it up in the soul,"—"I who ye call your king"—and fifty other expressions peculiar to illiterate Yankees, were in use by them.

6. The name of "Jesus Christ," was declared to Nephi, 545 years before it was announced to Mary, and she, in true Roman phraseology, is called "the mother of God." Baptism was discussed, performed, and all controversies settled, hundreds of years before John came as the precursor of Christ. The great questions of the trinity, regeneration, atonement, original sin, transubstantiation, penance, and the lesser ones of freemasonry, republican government, steamboats and mariner's compass were all known, discussed, and decided, either by Angels, the prophets, or Jesus Christ himself, in that early period.

7. Christ is represented as having descended and spent some time on the western continent, after having ascended to heaven from Mount Olivet in Judea! This fabulous Mormon story, to say nothing of its impious character, is in opposition to the declarations of God, in the New Testament, and places Mormonism in direct hostility with the word of God. See the following scriptures. Mark 16: 19—John chapter 14: verses 2, 3, 19:—chapter 16: verses 7, 10, 17, 28:—chapter 17: verses 4, 11, and 24, Acts 3: 20, 21. (This passage alone overthrows the whole Mormon scheme.) See also Heb. 1: 3, 5; chapter 2: 14: chapter 6: 20, also chapter 9: verses 27 and 28. In this last passage it is affirmed that Christ will come at the day of Judgment, "the SECOND time;" whereas Mormonism affirms that he appeared the second time on the continent of America, and that he will soon come the third time to the Mormons.

The above are but a few of the many internal evidences that Mormonism furnishes of its own base and worthless imposition.

THEIR GOVERNMENT,

Is one of the most ingenious pieces of despotism ever erected over the human conscience. Joseph Smith, Junior, is the great prophet, only qualified to give written revelations. This blasphemous impostor, is said "to have the keys of the kingdom of heaven." He can see all the multitudes of the angels, and knows what they are about, claims the power Jesus Christ had on earth—he can discern spirits, (that is, tell the thoughts of his followers,) "so as to judge who is worthy to remain in the church." Under him they have high-priests, priests, bishops, elders, teachers, and deacons. To these, in order, the people must be entirely subservient.—All this you will find in the "Morning and Evening Star," vol. I, their monthly paper, prettily given by inspiration by Joe Smith. It is one of the most ingenious schemes to obtain and hold complete despotism over the bodies, souls, consciences, feelings, children, and property of their disciples, the wit of man and the ingenuity of the Devil ever invented. No private member can sell his property to any individual, not even to a Mormon, and if turned out of Society, cannot take his property. Doubtless the Mormon preachers will find it convenient to deny all this, which will afford another instance of their deception.

It is blasphemously called "Revelations," and taken from an "Extract of the laws for the government of the church of Christ," in the "Star" for July, 1832, and in other numbers of the same paper.

Parents are required to have their children baptized for the remission of their sins at eight years old, and receive the "laying on of hands," for the gift of the Holy Ghost.

READER.—If you wish to become a Mormon, you must believe the following things, amongst many absurdities.

1. All the foolish, ridiculous, impious stories and sayings in the Book of Mormon.

2. That no gospel church existed on earth from the year 420 to 1830, when Joe Smith and his coadjutors organized the Mormon Society in Manchester, N. Y., notwithstanding the pledge of Christ that the gates of hell should not prevail against his church.

3. That Joseph Smith, Junior, a strolling vagabond, is the Great prophet of God, and found and translated the golden plates of the Book of Mormon, though he cannot show now a single plate—that this book was in the language of the "Reformed Egyptian," though no such language ever existed—and that its fables are all verities.

4. If you have been previously a professor of religion, you must be prepared to renounce all that religion—that you have always been deluded, and that there is no true light but what comes through Joe Smith.

To conclude—Mormonism adds another to the thousand lamentable proofs of the obliquity and perverseness of the human mind—of the deceptions of the Evil one, and of the delusions of impostors.

Its existence amongst us, warns us of the folly of remaining ignorant of the "sure word of prophecy," and pleads in a most impressive manner for the children and youth of our land to be well instructed in the living oracles of God, that they may be prepared to reject the "filthy dreams" of superstition and Imposture.

Bibles.—Sufficient bibles may be seen at the London depository, that if placed one against another, as bricklayers construct a wall, they would reach the distance of 1220 miles, and two of the largest ships in the British navy would not be sufficient to bear up the weight of Bibles now ready for distribution; 59 tons had been shipped off to Antigua and Jamaica, and that every negro should possess a copy, it was requisite to ship 100 tons more. Van Diemen's Land has contributed £3,000 to the funds of the Bible Society. This contrasts finely with the period of the reign of Edward the Sixth, when the bible was so scarce that a countryman gave a load of hay for one leaf of the epistle of St. James.

INTERESTING ANECDOTE.—A lady in Bristol, England, deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed much wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible, sir?" "Yes." "What would induce you to part with it?" "I would not part with it on any consideration." "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman, however, concealed his feelings, and simply asked with an air of indifference, "What do you think I ought to give?" Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, sir, however small." He then went to his bureau, took a bag of guineas, and began very deliberately to count them—one, two, three, four, and so on. After he had proceeded some time in this way, the lady presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes," he replied, and proceeded till he had counted seventy-three guineas. "There, madam," said he, "there is one guinea for every year that I have lived: take that for the Bible Society."—N. Y. Obs.

SOUTHERN CHIVALRY AROUSED.—The liberation of a cargo of slaves owned by a slave dealer in the District of Columbia, by the authorities of Bermuda, has created much excitement in South Carolina. Public meetings it is said have been held there, and the transaction pronounced "Piracy under cover of the law." The Charleston papers call it "an insult to the flag of the United States," and express a hope that prompt measures will be taken by our government to redress the wrongs. A few weeks ago, when petitions were before Congress praying for the abolition of slavery in the District of Columbia, the southern members contended that the "general government had no right to interfere in these matters." Now they ask that same "general government" to redress their wrongs. This is not quite as consistent as it might be.—Sun.

REVIVAL IN PITTSBURGH.

Extract of a letter from Rev. Joshua Bradley, dated Pittsburgh, 14th Feb. 1835, to his friend in Illinois.

"God has appeared in his glory in building up Zion in this city, and its suburbs. From information obtained from different denominations, and my own observation of the multitudes that have become serious since the 1st of September, I think that not far from five hundred have been brought out of darkness into marvelous light, and the work is now spreading.

A happy union has taken place between the first and third Baptist churches in this city. Difficulties which originated more than three years since, and which were so great, that these churches, though of the same faith and order, did neither commune together, nor did the ministers associate in their labor for the prosperity of the cause of Jesus. Last Lord's day, both churches communed together. We are now holding a protracted meeting together.

O that every church of our denomination, in every city, village, and township around the globe, would immediately take measures to settle all their difficulties, and harmonize in advancing their own and the happiness of mankind. This union must take place before a world lying in wickedness will be moved and raised up to seek the salvation of God, and be fitted for endless happiness."—Pioneer.

REVIVAL AT WHITESBORO.

MR. EDITOR.—For some time past an encouraging state of things has existed in the Baptist church in Whitesboro. In the early part of the winter, frequent meetings for preaching, prayer, and conference, were held in the different districts of the church. These little meetings were very often attended with lively interest, and were the means of awakening our members to a warmer fellowship for each other, and to more fervent and active zeal in the service of God. In January we held a protracted meeting of thirteen days. At the very commencement of the meeting, the "spirit of grace and of supplication" seemed to be poured out upon Zion. Under the faithful and fervent preaching of the gospel, sinners were very soon led to "look on Him whom they had despised, and mourn." Open and public confessions of sin were made by almost every one who manifested any desire to be saved. Thus confessing and renouncing their sins, they found that the Lord would "have mercy upon them, and abundantly pardon." Upon the experience of this pardoning mercy, they uniformly "confessed with their mouth the Lord Jesus, before God and all the people." Those who have obtained hope have been generally clear in their views of the "great salvation," and decided in their attachment to it. They are of different ages, from thirteen to sixty years.—The number of conversions during the meeting, and since, is not known. Thirty have related their experience to the church, and have been baptized. Of these, fourteen are heads of families. A good degree of interest still continues among us, but it needs to be increased a hundredfold.

We are under great obligations to Mr. Brown, Hutchins, and Simmons, for their faith-

ful labors in our protracted meeting. Their "entering in unto us was not in word only, but also in power, and in the Holy Ghost, and in much assurance."

A. L. C.
Whitesboro, March 16, 1835.

From the Christian Watchman.

WHO WILL GO FOR US?

It will be seen by the subjoined official communication, that a rare opening presents itself to those who have a true Missionary desire for the work of Christianizing the native tribes of our Western forests. It will be seen also that the time for preparation is short. This the Board regret. After June the journey cannot be made by the rivers, which is by far the quickest, most easy, and least expensive, inasmuch as after that season, they will be too low for navigation.

The Baptist Board of Foreign Missions are authorized to appoint five School Teachers to be located within the Indian Territory, west of the Mississippi River, provided they can reach the field of labor by the first of June next—no person therefore need apply, who cannot start on the journey by the first of May. They must be married men, of decided piety, and Missionary feelings, capable of teaching Arithmetic, English Grammar, Geography, Reading, Writing, &c., and of instructing the natives in the ordinary branches of farming.—Spinning and weaving must be carried on in the family, with a view of teaching native females to fear God and keep his commandments, which is more than I can tell; it will be known in that day when God shall judge the secrets of men according to the gospel." I counted last summer no less than five pair of capital D's, in the first humble committee that met, and the number increased till I saw in another paper two and twenty pair of D's connected with men's names, meek and humble all, and all engaged in the humble service of the perishing heathen.

Applications for appointment may be made to the subscriber by members of Baptist Churches, accompanied by testimonials of their qualifications signed by their Pastor and Deacons.

L. BOLLES, Cor. Sec.

Baptist Missionary Rooms,
Boston, March 23, 1835.

For the Christian Secretary.

CLASS MEETINGS.

MR. EDITOR—

I proposed in my last to speak of the benefits of class meetings to other than young converts. In general terms I would say, that others are exposed to dangers, as well as the newly converted; though perhaps there is not so much danger in their case, as they have learnt something by their experience. Yet there is no time when the Christian does not need counsel and advice. Old Christians have not yet so far escaped from the adversary, that he is unable to worry them. They, too, at this day, are not out of the reach of errors, both in faith and practice: in short, there are many by-paths all along the strait and narrow way, into which the traveller, young or old, is liable to turn. These individuals, then, as well as babes in Christ, may be benefited by the exercises of a class meeting. But more than this, many of the older brethren would be wanted as class leaders; so that instead of sitting down, as is too often the case, and leaving the young and inexperienced soldiers to engage the enemy and bear the brunt of the battle alone, they would be found, every man at his post, with his troop under his training, equipped and in martial order. Thus the talents and energies of many an aged brother would be called into action, which have long been smothered in the dust. And he who perhaps long since concluded that there was nothing more for him to do, but to wait patiently until his change come, would find a field of action open before him. Nothing inspires the soldier like placing him in circumstances of activity, where he can be of more service than in a state of indolence. So nothing inspires the true Christian, like placing him where he can be of service to his divine Master. All his latent energies would be called out, and he would do more good comparatively, in his death, (or at least when he thought he had no more to do, but to die,) than he had done before in all his life.

That instruction of this kind is needed, and can be given better at the class meeting than any where else, no one who is acquainted with the subject, I think, will pretend to deny. There are individuals in our churches, who have no time but evenings that they can call their own. The pastor may call again and again where such an one boards, but he is never there. He is unable to stop and converse even a few minutes with his spiritual teacher after an evening meeting, for if he is not at home at such a moment, he receives the severest censure; while perhaps he is suffering under some trial or temptation, which by a little instruction might be removed, and his soul be set at liberty. What a privilege to such an individual would these meetings be!

There are hundreds of other cases which might be named, but I fear, as this is to many a trite subject, that a long article would not obtain even a careless reading. I therefore forbear to multiply, but will close with the relation of a circumstance which fell under my own observation, showing how much good, under God, was effected by the sagacity of a class leader. It was at a class meeting in F——, Mass., after the class had been opened, and several had spoken of their joys and sorrows, a young man, who, the leader well knew, lived too much in the indulgence of his natural propensities, to enjoy the presence of God, or the comforts of the Holy Ghost, was asked the state of his mind. His reply was as it had been for some time before, that he enjoyed his mind very well, and had a hope that he should get to heaven at last. The leader seemed for a moment lost for a reply, but soon broke silence by singing the following lines from Watts:—

"Mistaken souls, that dream of heaven,
And make their empty boast,
Of inward joys, and sins forgiven,
While they are slaves to lust."

It had the desired effect. The young man left the meeting with a broken heart on account

of sin, and especially that he had been crying peace to his soul, while in fact he was any thing but what he ought to be. It led to reformation of life—he became actively engaged in the cause of Christ, and often referred to that meeting with peculiar pleasure, and to the individual who, under God, led him to reflect on his fallen condition. This man was never absent from the class meeting after this, when he could be there.

Instances of this nature might be multiplied to almost any number, but I forbear.

A. BAPTIST.

For the Secretary.

CLERICAL HONORS.

MR. EDITOR,

As the great anniversaries of the season are approaching at New York and other places, will it be deemed improper to grant a humble layman the privilege through your columns, to suggest to printers, especially printers of religious newspapers, to furnish themselves with ample quantities of large capital D's. They will soon be wanted, if the same course is pursued this year that was pursued at past anniversaries. Notwithstanding we profess to be protestants, it is evident that some things forbidden by the meek and lowly Lamb of God, and which confoundedly originated in the Papal establishment in its most corrupt age, are clinging to with great tenacity, by those who profess to renounce her poison. For what reason is it, with men who profess themselves and teach others to fear God and keep his commandments, is more than I can tell; it will be known in that day when God shall judge the secrets of men according to the gospel." I counted last summer no less than five pair of capital D's, in the first humble committee that met, and the number increased till I saw in another paper two and twenty pair of D's connected with men's names, meek and humble all, and all engaged in the humble service of the perishing heathen.

A. Without occupying time in explaining my views in regard to the duty of Christians to use the means God has placed in their hands to build up the church, and let societies take care of themselves, which is suggested by your closing remarks—I beg leave to propound one question to you; can you as a Christian approve of "arranging the best singers in seats by themselves," and thereby deprive a great portion of your brethren and sisters of the privilege of mingling their voices in songs of praise to the author of their salvation?

C. By no means. Christians, if they have a voice for singing, should exercise it on all proper occasions, and you must be aware that under the present order of things, they have unrestrained liberty to join in and sing with the choir if they are so disposed.

A. True, they have the liberty, but they have not the ability to unite, for the obvious reason that new tunes are introduced almost every week, and of course none are able to sing except those persons connected with the choir.

C. This perhaps is an objection, but would you be willing to forego the pleasure you experience in listening to the harmonious sounds produced by a choir of singers, for the purpose of allowing Christians to engage in these exercises?

A. Yes, I would cheerfully make any sacrifice to accomplish an object so desirable, for I firmly believe that God requires of Christians not only that they should tune his praises, but that they should take the lead in this part of divine worship, and that He will never bless us with an extensive revival of religion if we do not correct this existing evil.

C. These are very singular sentiments indeed: why brother Aaron you are full 40 years behind the age in which we live, and would time permit, I think I could enlighten your mind on this subject, but as I have an appointment, I must go.

A. One word, brother Caleb; how do you like our singing at communion seasons?

C. Very good, very good, but such music would not satisfy every body. Good bye.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 4, 1835.

"Seekest thou great things for thyself, seek thou them not."

The most difficult part of the task assigned us, remains to be done—the application of this divine prohibition to ministers of the gospel; but such application has been promised, the effort must be attempted.

If the ministers of every denomination, and in every country, were to regard strictly the spirit of this injunction, the effect would be very different in different countries and different communions.

In England, it would unchain the grasp with which the lordly bishops and aspiring clergy hold on to the State. It would put an end to the intrigues, the cabals, the selfish subversiveness of clergymen of the lower or middle conditions, by which they seek promotion to the high places and lordly livings, with which the thing called "The Church," is invested by the unequal and oppressive laws of the realm. Had the word of God been regarded by the clergy in Ireland, the soil of that ill-fated island would not have been soaked with the heart's blood of the widow Ryan's sons and others, shed to please a monster by the name of Rider, styled Arch Deacon, but who would be more appropriately called Arch D-v-l.

Amongst the clergy of the Romish organization, had our text been regarded for ages past, seas of Protestant blood would not have been shed, as it has been; millions of money would not have been extorted from rich and poor, as it has been; numbers untold would not have pined, sighed, groaned, and died, by the internal Inquisition, as they have done. Had this rule been regarded, titles of dignity forbidden by the God of heaven to his ministers, would never have found their way into the church, let the age have been ever so dark; much less would they be clung to and perpetuated in these days of blazing light.

But why speak of things of other ages and other countries, when the disease which this precious and cheap remedy alone can cure, is every where prevalent in our own country, and amongst all names of Christian ministers? Baptists may say: We have no bishops to aspire to, no honors, no titles, no rich and lordly livings. Not so fast, reader; the poor man's cow is as much his all, as the rich man's coach and six. An object, in itself small, may fill the mind of a person disposed to amass many small things, intending by these means, to arrive at great things at last.

That minister who seeks great things for himself, becomes from that moment a slave, a tool, a subject of perpetual anxiety and discontent. He is a slave to an unholly ambition, (can there be any holier ambition?) a slave to individuals or communities, which he knows possess the power to minister to his ruling passion. He is, at the same time, the tool of other self-seeking and ambitious men, who, being in pursuit of the same objects under different names, are willing to exchange services with such ministers, for the mutual promotion of the end of each.

This very circumstance renders him a subject of perpetual anxiety. Like a mariner piloting a vessel through a dangerous strait, beset with rocks and whirlpools, and perhaps with a light and variable wind, his eye is forward, looking out for dangers. On either hand the

CHRISTIAN SECRETARY.

carrying more sail than himself, comes up and passes him to the windward, and thus, for a time, takes the wind from the sails, deadens his way, and leaves him at the mercy of the opposing current, or, at least, occasions him loss of time, if not actually jeopardizing his voyage. Can a minister, thus situated, be free from torturing anxiety? What innumerable circumstances, and probabilities, and consequences are to be taken into the account, in the choice of subjects, mode of treatment, and forms of prayer, and manner of worship? These things are all to be compared, weighed, decided upon; and his official acts are all done as experiments, the result of which he designs should contribute, in some degree at least, to his own greatness, in one respect or another.

These feelings are peculiar to no particular class of ministers; they are as likely to be found in one as another, from him of the village to him of the city—from the man of no learning, to the man who comes laden with philosophical lore from the halls of a theological seminary. And the great objects sought for are as various as the tastes of different men who seek them. One burns with intense desire to be called and known as the first in all combinations, in all appointments, in all situations of control. Another is equally ardent to become great by occupying some important place; another supposes a great salary makes a great man, and seeks to obtain it—another supposes he shall be great, if he can but do something that a great man has done, and endeavor to imitate him. Another believes learning necessarily constitutes a minister great; or it may be to him the source of his greatest delight, and as such he revels in books. Another supposes the maximum of ministerial greatness consists in public applause, and has no rest when the bust of the trump of fame ceases to ring in the welkin.

A great provocative of this diseased appetite, is the religious custom of religious periodicals, of trumpetings the prayers, sermons, or speeches of ministers on common or particular occasions. Far better were it for the gospel were this adulation to cease forever. The appeal may now be made to the young and the old; to the high and the low; the novice and the experienced in the ministry, if when they have ever felt the rising desire to seek some great things for themselves, either in any of the foregoing particulars, or nameless others, if they did not find themselves fearful of disappointment, and of course unhappy; if they did not find themselves in bondage; if they did not become discontented with themselves, or their people, or their location. In treating of this subject, it was not my object to accuse, or arraign any; but by drawing the minds of all classes of men to this simple portion of revealed wisdom, to induce serious consideration upon the ills and mistakes of life, and show them what a sovereign remedy God prescribes for them all, in a form that costs nothing, and no effort to obtain, only to cease to do wrong.

If no church sought great things for itself, every one would be instantly free, and might soon be able to do great things to benefit his suffering fellow men. If no church sought great things for itself, a vast many of what are now called wants, would cease to exist. And were selfish great things abandoned as objects of pursuit by every church, the surplus wealth of the whole body of the church would soon find something like an equilibrium. What had before been deemed necessary to the imagined greatness of one church, would go freely to house a houseless church, to give the gospel to churches which are too poor to obtain it for themselves; or send it to the henmen. More anon.

The Criterion of the true knowledge of Christ: By Ralph Cudworth, D. D. with a short account of the Author's Life and Writings. 32 mo. p. 1.8.—Boston: Crocker and Brewster, Leavitt, Lord & Co.—New York.

This little book is finely printed, and beautifully bound. It is a rich treat to a pious mind;—a searching piece of work, the reading of which will leave a hypocrite conditioned precisely as the poor Samaritan was, when the thieves left him. At the same time it will aid in renewing and increasing the strength of a real child of God. Mr. Henry has done a service to the cause of piety by preparing and publishing this excellent sermon in its present dress.

For sale by Belknap & Hanesley, Hartford.

EXPLANATION.—We last week inserted an article on the occasion of the alarm of fire on Wednesday evening preceding, by the explosion of rockets. The remarks were made in a style of irony, for the double purpose of admonishing both, the city authorities for suffering such work to be done in the midst of the city, and the maker of the rockets for pursuing the business. The writer was then ignorant that Mr. Ruggles had suffered any dangerous injury in his person; all he had been told was, that his clothing was spoiled, and his hand considerably burned. Under these impressions the article was penned. Had the writer known of the fatal wounds inflicted upon the sufferer, not a word of the notice would have appeared. We feel it due to the widow and afflicted relatives, with whom we sincerely concur, to give this explanation of the article, hoping it may remove any unpleasant sensations occasioned by it.

To CORRESPONDENTS.—“T.” “E. C. A.” and “Be. noni” will appear in our next.

While we deeply sympathize with the brother whose loss is the subject of the effusion of “S. W.” we trust we shall be excused for not inserting the article, which, in our opinion, is wanting in poetic merit.

To those who take the American Baptist Magazine. One who has been in the habit of preserving and binding the numbers of the Magazine, having taken several volumes to be bound, that in the removal of the binders were lost, and having been unable to complete the volumes, takes this method to ask those who have taken the Magazine for a few years past, but who do not bind the volumes, to furnish the numbers requisite to enable him to fill up the deficiency. They may be forwarded to the store of Messrs. Bolles & Childs. Full price will be given, if requested, and a great favor be conferred on the

LOSER.

The following are the numbers wanted:—Vol. 8, 1828—All except January. Vol. 9, 1829—August, October. Vol. 12, 1832—July.

The Vermont Telegraph contains a lengthy account of a revival in Orwell. Forty-two had been immersed, 30 of whom (says br. Angier,) were buried in 27 minutes. We mention this circumstance of time, simply to say, that we regret deeply the practice of hurrying baptisms, and more deeply, if possible, this publication of it. May it never be repeated.

SIX MONTHS IN A CONVENT.

A copy of this work is received, and explains at once the boiling, fiery, fiend-like flood poured out after this witness, by her abusers. Nothing but disclosures as are here made by Miss Reed, would induce such an overflowing of the gall of Mamere and her SENTINEL, as are visible in their remarks about Miss Reed and her book. The whole story bears the marks of truth; and if American girls are to kneel to a foreign minster while he quaffs his wine; if they are to kneel when he opens his lips; if they are to kiss the floor at the reprimand of a proud teacher, and then be insulted by receiving her apple-parings as a desert;—and all this under the horrid pretence of sanctity, and the good of the soul, and good education, let the Americans know what becomes of their daughters, when once in the clutches of Romanism. We wish four million copies of the book were in circulation, accompanied with the remarks of those whose baseness is exposed by it. For sale by Beach and Beckwith, in this city.

A few extracts from the work will be found below. American fathers and mothers, read—American daughters, read the story, how Rebecca T. Reed was duped by a Popish priest shutting a woman's eyes, and then blushing emously affirming that he had given her sight by a miracle! Say, young ladies of the east or west, do you want to go to some proud Ursula, and kiss the floor at her frown, and eat her apple-parings, for the benefit of your souls, and to get an education? If you desire it—go to a convent.

EXTRACTS.

“In the summer of 1826, while passing the summer on Mount Benedict, Charlestown, Mass., in company with my schoolmates, the question was asked by a young lady, who I think was a Roman Catholic, how we should like to become nuns. I replied, (after hearing her explanation of their motives for retirement, &c.) ‘I should like it well,’ and gave as my principal reasons, their apparent holy life, my love of seclusion, &c. &c. The conversation which passed at that time, made but little impression upon my mind. But soon after, the ‘Religious’ came from Boston to take possession of Mount Benedict as their new situation. We were in school, but had permission to look at them as we passed. One of the scholars remarked that they were Roman Catholics, and that our parents disapproved of their tenets. The young lady who before asked the question how she would like to become nuns, and whose name I have forgotten, was affected, even to tears, in consequence of what passed, and begged them to desist, saying they were saints, God’s people, and the chosen few; that they secluded themselves that they might follow the Scriptures more perfectly, pray for the conversion of sinners, and instruct the ignorant in the principles of religion. This conversation, with the solemn appearance of the nuns, affected me very sensibly, owing probably to the peculiar state of my feelings. The impressions thus made, remained on my mind several months; and at the age of thirteen years and four months, I asked my parents if they were willing I should become an inmate of the convent. This proposition my parents were inclined to treat as visionary; but they soon discovered themselves to be in an error. pp. 49—51.

“While writing this narrative, I often lament my ignorance of history; for had I been more acquainted with it, I do not think I ever should have unitied myself in an institution of this nature. pp. 51—52.

“After my mother’s decease, while residing with my father, my sisters being absent, Miss H. came to our house, and begged me to keep her as a domestic a little while, as she had no place. She had walked a great way for the purpose of seeing Mr. K., who had moved away. This was in the fall of 1830. After consulting with my father, I concluded to let her stay. She found me in great trouble and grief, in consequence of the absence of my two younger sisters, who I very much loved, and who had gone to reside with my sisters in Boston. After family prayers were over, I stepped from my room to see if Miss H. had extinguished her lamp, when, to my surprise, I found her kneeling and holding a string of beads. I asked her what she was doing. She did not speak for some time. When she did, she said she was saying her ‘Hail Marys.’ I asked her what the Hail Marys were, at the same time taking hold of the beads. She then said, ‘I say my prayers on these to the Blessed Virgin.’ My friend will of course excuse my curiosit at this time, for I had never before learned the manner of praying to saints and angels. Before I left her, she showed me an ‘Agnus Dei,’ which she wore to preserve herself from the temptations of Satan. I cannot remember all the conversation which passed the next day on the subject, but I learned that she had been acquainted with the Nuns in Boston, and was also acquainted with the Superior.

The first pleasant day, I asked her to accompany me to the Superior, which she did, and appeared by her questions to know my motive. She introduced me to the Superior in the following manner. We were invited by a Lay Sister to sit, who, after retiring, in a few moments made her appearance, requesting Miss H. to see her in another room. Soon after, the Superior came in and embraced me with much seeming affection, and put the following questions to me:—how long since the death of my mother; whether I ever attended the Catholic church, or knew any thing of the principles of their religion; what I had heard respecting them; of their order; my views of it; what progress I had made in my studies; whether I had attended much to history; knew any thing of embroidery, drawing, or painting, or any other ornamental work; whether I had ever assisted in domestic affairs. She inquired in what capacity I desired to enter the institution, whether as a Recuse or a scholar; whether I had done attending school, &c. I replied that I did not consider my education complete; that I wished to go into the school attached to the nuns on the same terms as other pupils, until I had made sufficient progress to take the veil and become a Recuse; that my father was averse to my becoming a Nun, but I was of opinion that he would concur with my Episcopal friends, in not objecting to my becoming a pupil. In the course of the interview, the Superior conversed much upon the Scriptures, and intimated that I ought to make any sacrifice, if necessary, to adopt the religion of the cross; repeating the words of our Saviour, ‘He that loveth father or mother more than me is not worthy of me,’ &c. pp. 52—56.

I will here remark, that previous to my joining the Community, I heard of many miracles wrought by Catholic Priests. Mrs. G. brought a lady one day in a chaise to show me her eyes, which were restored by means of a Priest, Dr. O’F. She, as Mrs. G. stated, was totally blind, but having faith in miracles, she knelt to her confessor, requesting him to heal her.—

* By the term Religious I mean those who constituted the Ursuline community.

* The word ignorant is meant what they term heretics; Catholic Prayer, (translated from the Latin)—“Hail, Mary! full of grace; our Lord is with thee! Blessed art thou among women, and blessed is the fruit of thy womb, Jesus! Holy Mary, mother of God, pray for us, sinners now and at the hour of our death. Amen.

† Lamb of God;—a small piece of wax sewed up in silk in the form of a heart.

‡ Those Nuns who are occupied in domestic affairs.

After touching her eyes with spittle and holy oil, she immediately “received her sight.”

Before the next interview with the Superior, I visited my Protestant friends, the Misses S., when Mr. R. called and proposed to introduce me to the Bishop. He accordingly accompanied me to the Bishop’s, and introduced me as the young lady who wished to be recommended to him by the Honored Mother the Superior, with directions for his ascertaining my vocation as a fit subject for a Recuse. The Bishop asked me if I knew the meaning of the word “Nun”; how long I had thought of becoming a Nun; my opinion and the opinion of my friends, in regard to Catholicity. And as my feelings were easily wrought upon, more particularly at this time, questions were put to me, which more mature deliberation leads me to think were put under the impression that I was very ignorant, and which were very unpleasant for me to answer. He even went so far as to judge my secret thoughts, saying he knew what was then passing in my mind. I then took my leave, undecided what course to pursue, and very little edited by the conversation of the Rt. Rev. Bishop. The Bishop gave directions to Mr. R. to purchase a Catechism of the Catholic Church in the diocese of Boston, (published with the approbation of the Rt. Rev. Bishop Fenwick,) which I refused to accept.—pp. 57—59.

The ordinance of baptism was administered to me by Mr. B., himself and a Mrs. P. standing sponsors for me; my former baptism being by the Catholics.

The following are the rules, which were enclosed in a gilt frame, and suspended in the community; and it is the duty of every novice to read them at least once a week:

1. To rise on the appearance of the superior.

2. When reprimanded, to kneel at once, and kiss the floor, until the signal be given to rise.

3. When speaking of the superior, and to the professed Choir Religious, Mamere; to say sister, when speaking to the novices; of them, Miss; and of the professed Choir, Mrs.; to say our or ours, instead of my or mine.

4. To say ‘Ave Maria’ every time we enter the community.

5. Before entering any room to give three knocks on the door, accompanied by some religious ejaculation, and wait until they are answered by three from within.

6. Not to lift our eyes while walking in the passage ways; also, never to touch each other’s hands.

7. To stand, while spoken to by the bishop or superior, and kneel while speaking to them: to speak in a particular tone.

8. If necessary to speak to the superior during a time of silence, approach her kneeling, and speak in whispers.

9. Never to leave a room without permission, giving at the same time our reasons.

10. To rise and say the ‘Hour,’ every time the clock strikes, except when the bishop is present, who wishes, makes the signal.

The following are the written ‘Rules and Penances of our Holy Father, St. Augustine,’ together with those of St. Ursula, as near as I can recollect. They are read at the refectory table every week.

1. To kneel in the presence of the bishop, until his signal to rise.

2. Never to gratify our appetites, except with his holiness the bishop’s or a father confessor’s permission.

3. Never to approach or look out of the window of the monastery.

4. To sprinkle our couches every night with holy water.

5. Not to make a noise in walking over the monasteries.

6. To wear sandals and hair-cloth; to inflict punishment upon ourselves with our girdles, in imitation of a saint.

7. To sleep on a hard matress, or couch, with one coverlet.

8. To walk with pebbles in our shoes, or walk kneeling until a wound is produced. Never to touch anything without permission.

9. Never to gratify our curiosity, or exercise our thoughts on any subject, without our spiritual director’s knowledge and advice. Never to desire food or water between portions.

10. Every time, on leaving the community, to take holy water from the altar of the Blessed Virgin, and make the sign of the cross.

11. If a Religious persist in disobeying the superior, she is to be brought before the bishop of the diocese, and punished as he shall think proper. Never to exceed at recreation, nor even then, contrary to religious decorum.

12. Should the honored mother, the superior, detect a Religious whose mind is occupied with worldly thoughts, or who is negligent in observing the rules of the monastery, which are requisite and necessary to her perseverance and perfection in a religious life, she should immediately cause her to retire to her cell, where she could enter into a retreat. pp. 75—80.

I shall now continue my narrative of the remainder of the first day. At recreation, the Postulant and I had permission to embrace, in a new form, the Religious. After that they congratulated me on my success, saying they had ever prayed for me since they had heard of my vocation. The evening bell for the latin office now rang, and we assembled at the choir, where we performed such ceremonies as I before named, until time of retiring. As we were strangers, the Superior conducted us to the infirmary, where other Novices were preparing to retire, and before leaving, made us not rise until we had orders. Next morning being holy day morning, the bell rang at three, instead of four, as is usually done, for meditation in the choir. While the Angelus was ringing, at five A. M., we were called to attend Compline and Prime, until half past six; then Litany to the Saints. After Litany, the bell rang for diet in the refectory, every morning, except Friday; on which day we assembled the next day on the subject, but I learned that the Superior conducted us to the infirmary, where other Novices were preparing to retire, and before leaving, made us not rise until we had orders. Next morning being holy day morning, the bell rang at three, instead of four, as is usually done, for meditation in the choir. While the Angelus was ringing, at five A. M., we were called to attend Compline and Prime, until half past six; then Litany to the Saints. After Litany, the bell rang for diet in the refectory, every morning, except Friday; on which day we assembled the next day on the subject, but I learned that the Superior conducted us to the infirmary, where other Novices were preparing to retire, and before leaving, made us not rise until we had orders. 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POETRY.

For the Secretary.

"PRAY WITHOUT CEASING."

When thy skies are clear and brightest,
And thy pathway truly fair,
When thy heart exults the lightest,
Cease not then the work of Prayer.
'Tis the sweetest—blest employment,
Mortals can engage, or know,—
'Tis the holiest—pure enjoyment,
To commune with God below.

When the choicest gifts of heaven
Fall profusely on the way,
When each earthly good is given,
Cease not then to thank and pray.
Let a sense of thy dependence
On God's providential care,
Make thee give the more attendance
To the pleasing duty, Prayer.

And when clouds and darkness gather
O'er thy prosperous, sunny sky,
Seek the mercy seat—oh! rather
Than to doubt despairingly;
God may grant thee yet a token
Of His mercy, love, and peace,
For His works remain unbroken,—
Pray then, pray, and never cease.

When thy zeal is chill'd by coldness,
When thy love is check'd by care,
Come to God with holy boldness,
Try effectual, fervent prayer;
God has off his people granted,
(Those who neither doubt nor fear,)—
All they've ask'd, and all they've wanted,—
He's a helper always near.

When thy hope of heaven are clearest,
Tarry near the throne of grace,—
Tis of all retreats the dearest,
Tis the pilgrim's resting place;—
And should darkest doubt distress thee,
Cast thy burthen and thy care
On Jehovah, who will bless thee
In the act of humble prayer.

JUSTITIA.

SOCIAL STATE OF THE ARABS.

The sacred tie of marriage has but a slender hold on the Arabs, and may be dissolved on slight occasions at the pleasure of the husband. This facility of separation relaxes morality, though it reflects no dishonour on the woman or her family. She may be repudiated three or four times, and yet be free from any stain or imputation on her character. It is not uncommon for a Bedouin before attaining the age of forty or forty-five to have had fifty wives. If the woman depart of her own accord she receives nothing, and even forfeits the unpaid portion of her dowry; but if she is turned away without any valid reason or proof of misconduct, she is entitled to a small sum of money, a camel, a goat, a copper boiler and handmills, with some other articles of kitchen furniture. This operates as a check upon the evil, and makes the custom in some degree correct the laws. The form consists of two words, "*Ent taleka!*" (Thou art divorced;) when once pronounced it cannot be revoked; but it does not prevent the man from again marrying the same person, though she may in the interval have had several other husbands. Many instances occur of conjugal fidelity; and a Bedouin has been known in fit of distraction to commit suicide on seeing his wife give her hand to a second bridegroom.

The law also allows females a kind of divorce. If ill used, or not happy, they may fly for refuge to their father's tent, and their husbands have no right to reclaim them. The extreme jealousy of the Arabs leads them to speak but seldom or indirectly on this subject; and instead of saying "my wife" or "my daughters," they say, "my house," and "those at home." In domestic quarrels the loquacity of the spouse very often triumphs over the just cause of her partner; and rather than see himself overpowered by so contemptible an instrument, and exposed to ridicule in the presence of his neighbours, he pronounces in a moment of irritation the fatal "*Ent taleka!*" which is always applauded by the spectators. These broils are the most frequent cause of divorces, which are perhaps to be ascribed rather to the unruly temper of these wild sons of the desert than to any want of conjugal feeling.

Children are brought up in the most hardy manner. The name is given immediately on their birth, and at the age of six or seven the boys undergo the ceremony of circumcision. This is always celebrated with feasting and rejoicing; and it is generally arranged by those who have families in a camp that the operation shall take place on the same day. On these occasions the boys are dressed in the richest stuffs, set upon fine horses highly adorned, and are carried in public procession with drums beating before them; the men exhibit equestrian feats and warlike evolutions; the common people have sham fights and other buffooneries; while the young women join in the song and dance, taking care by removing their veils to allow their lovers a hasty glance of their beauty as they pass.

Funerals in Arabia are attended with certain peculiar circumstances. Some tribes bury with the dead man his sword, turban, and girdle. From the scarcity of linen the Bedouins not unfrequently wrap the body in an abba, which serves as a winding-sheet. Women, but not men, wear mourning. Females are hired on these occasions, and paid a small sum by the hour to howl in the most heart-rending accents: sometimes they dance before the house of the deceased with sticks and lances in their hands, tearing their arms, faces, and hair, and behaving like furies. Medina, according to Burchard, is the only place where this absurd custom is not practised. The female relatives of the family accompany the bier through the streets dressed in black; and as a further demonstration of their grief, they stain their hands and feet with blue indigo, which they suffer to remain for eight days. During all that time they abstain from milk, alleging that its white

colour but ill accords with the gloom of their minds.

Though rude in manners and fierce in their general character, the Arabs are not without civility and politeness. Their usual salutation is the *Salam aleikum* (Peace be with you.)—Shaking hands and kissing after a long absence are everywhere practised, and sometimes it is customary to quote a passage of the Koran.—The Bedouins know nothing of those numerous court phrases and ceremonious expressions current in the towns. They simply wish a good morning when they meet their friends upon the road, or a farewell when they depart. When an Egyptian hails an acquaintance, he says, "May your day be white;" and there is absolutely no other reply but "May yours be like milk." These studied and superfluous compliments a Bedouin would consider at once ridiculous and ill-bred. They attach no indecency to the disgusting practice of eructation after meals; but they are shocked beyond measure at an involuntary accident which is the natural consequence of indigestion on certain articles of diet. An habitual offender in this way is deemed unworthy of being admitted as a witness before the cadi; and some for this reason have been obliged to betake themselves to voluntary banishment. In towns there is a greater ostentation of politeness:—"Welcome!" says the obsequious shopkeeper of Mecca to his foreign customer; "a thousand times welcome! you are the guest of the holy city; my whole property is at your disposal!" In Yemen, persons who value themselves on their good breeding use many compliments. In ordinary visits, pipes and coffee are always presented. Sometimes the beards and clothes of the guests are sprinkled with rose-water and perfumes. Men salute each other by kissing the beard or hand, and women by kissing the forehead, chin, and both cheeks. Even in quarrelling among themselves the Arabs do not use the ill names and scurrilous language so frequently heard in the mouths of more polished nations.

Hospitality, the ancient and hereditary virtue of the nation, is still exercised in all its primitive cordiality. A hungry Bedouin always divides his scanty meal with a still more hungry wanderer. If a stranger be seen coming from afar towards the camp, he is reckoned the guest of the first person that deserves him; and for this honour there is often a generous rivalry which leads to serious altercations. When he alights, the friendly carpet and the ready meal are spread for him. So long as he remains, his life and property are perfectly secure; and should a robbery occur, the host, if he possess the means, will indemnify him for whatever loss he may sustain while under his protection.—His person is sacred, and he may trust the fidelity of his entertainer the moment he has eaten bread and salt under his roof. An Arab considers no emergency so urgent or embarrassing as to palliate the neglect, much less the violation, of that social virtue. He has been heard to declare, that if his enemy should present himself at the door of his tent carrying the head of his own son, it would not exclude him from a hospitable reception.

These generous dispositions have been subjected to certain regulations; and it cannot be denied that in some instances they proceed less from goodness of heart than from vanity or the fear of reproof; for the greatest insult that can be offered to a Bedouin is to tell him that he does not treat his guests well. The hours of hospitality are numbered,—three days and eight hours are the term, after which a stranger ceases to be a ward, and becomes a simple visitor. He is not dismissed; but if he prolongs his stay he is expected to assist in the domestic business of the tent—in fetching water, milking the camel, or feeding the horse. Should he decline these menial offices he will still remain, but he will be censured for ingratitude; or he may go to another tent, where he will receive a fresh welcome; and if he has a distant journey to perform, he may, by changing his residence every third or fourth day, be comfortably entertained until he reach his destination.—*Crichon's History of Arabia.*

NEW ORLEANS.

The Rev. Mr. Sawtell, of Louisville, Ky., the writer of the following, is now in Texas, travelling for health. His letter will be interesting to his friends.—*Cin. Journal.*

New Orleans, Jan. 23, 1835.

BROTHER BRAINERD.—After a long and tedious passage of 13 days, we reached New Orleans, the great commercial emporium of the South and West.

This city is the world's miniature. A mixture of all characters, religions, colors and languages, are strongly developed in all her features. There are few of your readers, I presume, who have not heard of the disturbances here respecting the Rev. Mr. Parker, and the charge alleged against him, of having slandered the city, when at the north. I have heard much on the subject, pro and con; have attended his meetings several times, and can only say that the church is growing, the congregation increasing, their house of worship progressing unmolested, and will by the blessing of God, soon be completed; and the whole city seems quietly settled down in the belief that it is no great slander for a man to speak the truth, even when abroad; and that he should not suffer martyrdom for publicly declaring what every body has long believed, and they themselves have known to be true. It is, however, due to the people of New Orleans to say that there has been much exaggeration on the subject of these disturbances. The excitement has pervaded but a small portion of the community, whilst the most respectable and better part have been justly indignant towards those who, from personal enmity, or selfish and ambitious motives, have endeavored to excite a mob, and crush a man, because, forsooth, he may have crossed their path, or stood in the way of their ascension to popular favor. There are many admirable traits of character in the southern people that are peculiar, and ever to be admired; and so far as I have mingled with society, in this city,

I have certainly found them a high-minded, magnanimous people. I have been happily disappointed in one thing. There is less of that low, vulgar profanity and drunkenness here, than in many of our smaller cities. It is true, there is much gambling and dissipation of every kind; but even this is not so much chargeable to her citizens, as the hordes of foreigners that are blown by the fair winds of heaven into this city every season. The location of this city, therefore, is peculiarly unfavorable to the preservation of good morals; and instead of being astonished at her vices—I am still more astonished that she has been able to preserve her virtues amid the overwhelming tide of foreign emigration, that bears upon every rolling surge some new species of vice.

I sail to-day in the vessel Santiago, for Brazoria, in the province of Texas; when I shall set my foot on land again is uncertain. They are from five to twenty days making the voyage, just according as the winds are favorable or otherwise.

Our vessel is crowded with men, women, children, and servants, all emigrants and adventurers to that land of buffalo and deer.

At Brazoria, I shall procure a Spanish pony, and with a guide, cross the country to the waters of Red river, down Red river, to the Mississippi, then to Natches, and from there to Louisville, where I hope to meet my family and church, with rich experience that the Lord is good and gracious. As there is no mail communication between the Spanish provinces and the United States, it is hardly probable that we will hear from me again, till I reach home, sweet home.

E. N. SAWTELL.

From the Chr. Index.

CHRISTIANS, KEEP YOUR TEMPER.

No. IV.

I have now spoken of the dignity and value of a well regulated temper. What I propose in the next place is to point out some of those means which will be found useful in the government of our spirit.

And first, let it be well settled in our minds, that our temper, however strong and turbulent, must be subdued. Unless this point is determined, further instructions will scarcely be useful; for who is properly prepared to use the maxims which may be prescribed for the accomplishment of that for which he is not resolved to labor. Some seem to regard this conquest as a thing impossible, and therefore do not attempt it in earnest. "We know," say they, "that we have stubborn and unruly tempers; this is our natural and besetting infirmity; it is almost useless to contend against it, we fear that it will never be corrected. When provoked, we cannot govern our tempers." But language like this indicates either an unbelieving or an indolent spirit. There is a want of faith in the power and grace of God, which are ever equal to our necessities; or a slothful disposition, most highly culpable, which keeps us back from that course of labor and self-denial in which only we are taught to expect the aid and blessing of the Almighty. And besides, who does not perceive, that in this very confession there is a covert defence, or at least palliation of the sin acknowledged. The guilt and stubbornness are made the plea for non-resistance. The sin is to be tolerated, because it is so sinful. But all this is wrong. The Christian has not so learned of his master, that he does not know that all things are possible with God, that the struggle of faith will terminate in victory, that every evil temper must be conquered, and that the best way to conquer it is to strive after it. "We know," say they, "that we have stubborn and unruly tempers; this is our natural and besetting infirmity; it is almost useless to contend against it, we fear that it will never be corrected. When provoked, we cannot govern our tempers." But language like this indicates either an unbelieving or an indolent spirit. There is a want of faith in the power and grace of God, which are ever equal to our necessities; or a slothful disposition, most highly culpable, which keeps us back from that course of labor and self-denial in which only we are taught to expect the aid and blessing of the Almighty. And besides, who does not perceive, that in this very confession there is a covert defence, or at least palliation of the sin acknowledged. The guilt and stubbornness are made the plea for non-resistance. The sin is to be tolerated, because it is so sinful. But all this is wrong. The Christian has not so learned of his master, that he does not know that all things are possible with God, that the struggle of faith will terminate in victory, that every evil temper must be conquered, and that the best way to conquer it is to strive after it.

Secondly. Nip anger in the bud. Quench the evil at the fountain head. "Let not the sun go down upon your wrath." Anger, when indulged, casts fuel upon its own flame. When the passions are up, the imagination is busy in magnifying the causes of disquietude; in the mean time our wrath continues to boil and to expand, that it may correspond with the imagined enormity of the provocation. This fermentation being often repeated, and allayed only by its own violence, at length subsides into settled malice, enmity, and revenge. What a fearful issue! Surely, beginning that may possibly tend to such a termination, are not to be tampered with. The little rivulets must be dammed up. It is easier to stop the rippling Kedron, than to arrest the swellings of Jordan.

Let us study our characters, and learn what are the things which most easily excite us. This is my third rule. Men are variously constituted, and all are not equally exposed in the same points. Some are provoked by one thing, some by another. That which would be to one man a weak and unsuccessful temptation, might prove to another a keen and fiery dart. "Know thyself," and then carefully avoid that which you know to be dangerous. A wise man will not rush into temptation; he will turn away his eyes, and search out another path. Never needlessly encounter those objects which disturb your calmness, and provoke to anger. But if duty leads you through dangerous and exciting scenes, let every step be well pondered, keep your eye upon your subtle enemies, and your hand upon the strength of the Eternal.

Fourthly. Let us watch our peevish moods. Our humours have their periods—their ebbs and their flows. At least this is the case with many in feeble health and of a nervous temperament. Many occurrences take place in our domestic and public occupations, which have a tendency to increase our natural sensitiveness. We are busy, and do not wish to be disturbed; or we are weary, and desire repose; or we are

sick, and wish to be left in quiet; or we have met with disappointment, and for the present have no relish for the pleasures of social intercourse; or perhaps it is a cloudy and dark day, and our inner man sympathizes with the external dreariness. At such times, if our wishes are crossed, it is difficult to be composed. The crying of a child, the barking of a dog, or a rap at the door, may throw us from our first balance. The eye sees many provoking things; and to our excited nerves, even the ministrations of friendship and love seem at times acrid and unwelcome.

On occasions like these, prudence suggests to us the necessity of great circumspection. These are the weak points of weakness itself. Our besetting temptations have now a tenfold advantage. Now let us summon to our aid all our resolution; now let us watch unto prayer. Let us, as far as possible, avoid all those trains of thought and conversation which seem to aggravate our ill humor. If we cannot speak peaceably, let us not speak at all; if we cannot act with moderation, let us forbear acting. Let us be much by ourselves, and commune with our own hearts, with the meek and lowly Saviour, and with the judgment day. Saturdays and Mondays are often trying days to ministers; on the former, they are generally busy in their preparations for the pulpit, on the latter they are often prostrated by their Sabbath day labors; and at these times, if ever, they are likely to be impatient and fretful; they would do well often to consider this, and watch and pray that they enter not into temptation.

O.

From the London Pilot.
THE SAILOR WHO THREW AWAY HIS MONEY
AND KEPT HIS TESTAMENT.

On Tuesday, May 26, 1555, a mariner of Maldei, in Essex, named Gregory Crow, with a man and lad, put to sea, intending to go to Kent, for a cargo of fuller's earth; but, meeting with foul weather, his boat was driven on a sandbank, where she bilged, and filled so fast with water that the little crew were forced to cling to the mast for preservation. The force of the waters carrying away different articles out of the boat, Crow had just time to save his New Testament, which had begun to float, and place it in his bosom: this was a treasure which was very valuable at that time, on account of its great scarcity. In about an hour afterwards, the ebbing of the tide would have left the boat dry; but she split asunder, and they could not save her. They leaped, therefore, upon the sand, which was at least ten miles distant from the shore; and, knowing that in half an hour it would be again covered by return of the water, knelt down and prayed that they might be seen by some vessel sailing in that direction. Meanwhile, the man found Crow's nest, which contained his money, amounting to 5L 6s. 8d., which he gave his master; but the latter threw it into the sea, saying, "If the Lord is pleased to spare our lives, he will provide for us."—They then, all three, clung to the mast for ten hours; at the end of which time the poor young lad's strength failed, and he dropped into the sea. At the second ebb, Crow said to his companion, "The best way will be, to take down the masts, and when the next flood comes on, to get upon them, and trust to God, to wait us in sight of some vessel." The water returned at ten o'clock at night, and bore them off. The man died, overcome with fatigue; but Crow continued beating on the water, strengthening himself in the *Lord his God*, and with great difficulty keeping from sleep. At length, at six o'clock on the Friday afternoon, he was seen by a ship bound from Lee to Antwerp, belonging to one Thomas Morse, which was compelled by contrary winds to turn somewhat out of her course. The sailors, taking him for a buoy which some fishermen had set to mark a place where they had laid their hooks, begged the captain to let them have some fish; but he ordered the helmsman to keep on his course; and endeavoured to pacify the crew, by telling them they would only hinder the fisherman, and perhaps get nothing for themselves. The helmsman, having a better view from his elevated station, observed that he thought it was a man; but they told him to steer on, for it was only a buoy. As the vessel had tacked a little towards him during this conversation, Crow was visited with a gleam of hope; but seeing her beginning to turn from him, desperation seemed to give him power to take off his cap, and holding it as high as he could, moved it to and fro. This caused the helmsman to be more positive in his assertion; and in a little while, the others agreeing with him, the vessel made towards and took him up. As soon as he was on board, he put his hand into the breast of his shirt, as if to search for something; on which a sailor asked him if he had his money there. "No," said he, "I have a book here: I am afraid it is wet;" when he drew out his Testament, which they dried for him. They then wiped the brine from his face, shifted his garments, gave him some refreshments, and laid him down by a fire to sleep. They did not disturb him till next morning, when the sailors were desirous to hear his story. On their arrival at Antwerp, some merchants on board the vessel acquainted their friends with the circumstance; many of whom came to see the man who threw away his money and kept his Testament, and gave him cash and clothing for his exigencies: the ladies wept much at hearing his tale, admiring the good providence of God; and the principal of the merchants showed him kindness, and presented him with 6L 10s.

"Call upon me," said Jehovah, "in the day of trouble. I will deliver thee, and thou shalt glorify me."

R. F.

CAPACITY OF THE SLAVE.—A merchant of New Orleans, of the name of Mitchell, purchased of Gen. Hampton, one of his splendid plantations on the coast above the city; with the plantation a number of the most likely slaves were sold. The first act of Mr. Mitchell on taking possession of this property, was to distribute small lots of land, to be worked separately by each slave, receiving from each a

certain share of the products. The slave's share is consigned to the master at N. Orleans, and the proceeds faithfully paid over; the consequence resulting from this plan, is that the slaves live much better, more industrious, and are better informed than on other plantations. They also have been known to be able to loan money. Mr. Mitchell, several thousand dollars at a time. These facts furnish an unanswerable argument of the capacity of the colored population, to do and take care of themselves, as well as their white brethren.—*Alleghany Trans.*

JAMES BURT

OFFERS FOR SALE

250	CASES	Men's fine Calf Boots,
50	Do.	Thick do.
25	Do.	Boys' Calf.
20	Do.	Thick do.
50	Do.	Men's do. Brogans.
100	Do.	Kip, lined & bound do.
12	Do.	Calf do. do.
25	Do.	Boys' Thick do.
30	Do.	Kip, lined & bound do.
20	Do.	Men's Thick Shoes,
15	Do.	Calf, do.
25	Do.	Pumps,
5	Do.	Boys, do. do.
10	Do.	Women's Leather Boots,
30	Do.	do. do. Shoes,
40	Do.	Seal and Kid, do.
20	Do.	Cloth Slips,
5	Do.	Garter Boots,
40	Do.	Morocco Shoes,
6		